

Zion's Advocate

“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost.”—I Nephi 3:187.

Volume 27

Independence, Missouri, April, 1950

Number 4

Sweet Promises

Hervy A. Scott

I have spoken by my Spirit
To my people of this place:
Promised blessings for fulfillment—
E'en that you should see my face.
Thus I've sought to lead and strengthen
Weak of faith, and humble hearts;
Thus I've witnessed my good favor—
Unto each my favor courts.

I, your Lord, these gifts have promised,
And fulfillment shall be had
In my time of their appointment,
Filling hearts exceeding glad.
Thus it is my will to bless you;
Yea, to bless each soul, I've lent
Grace and gifts—My people, hear you:
Be thou in My Word content.

Yet far richer gifts await thee,
If you dwell in peace at work;
Go in faithful prayer—entreat Me—
O, do not My labors shirk.
I will guide you by My Spirit—
A greater portion I will send—
I will guard you—holy angels
Will your lives and souls defend.

I am Christ, your Lord and Savior—
God, My Father, THE I AM—
If thou lovest Me—no other—
None of you will I condemn.
I will gather here, a people
Strong in works of faith and love,
From those round about, assemble
Many who will faithful prove.

Would you ask of me, "Who speaketh?"
Question thou My Spirit's test?
I will answer, dost thy spirit
In these words discern but death?
Or, have they the Living Waters
Promised you—Abiding Guest—
Comfort ye your hearts, not doubting;
For, in hearing thou art blessed.

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ZION'S ADVOCATE

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INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the school desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete. This is due to lack of funds.

EDITORIAL

THE CONFERENCE

Somewhat reluctantly, we take up the editorial pen just relinquished by Apostle Leon A. Gould as a result of the will of the body of membership of those in attendance at our general conference, which is now past history. I say it is with reluctance because I feel certain within myself that not only Bro. Gould, but others also, are abundantly more qualified, by reason of experience, if nothing else, to represent the Church of Christ by the written word, and to ascertain by wisdom's choice, the material to be used for the furtherance of God's work among men.

However, the lot has been given to your servant who realizes, to a small extent, the crush of responsibility which is resting upon the shoulders of our brethren, and so we desire to assist where possible.

This much I know: unless the Holy Spirit abides, or perhaps more fittingly—unless I, or anyone is a "fitted vessel" to contain the Holy Spirit, He will not enter in and man must stand in human strength alone. If this is a man's condition, he cannot hope to accomplish "something for Thee," as we sometimes sing. We may not know God's will except that His Spirit shall manifest Himself to us in very real power and assurance (of which the world knows nothing)—else our procedure shall meet with abject failure.

The Spirit, then, is the all-important factor in determining the value of one's efforts in the building of the kingdom of God. That Spirit is promised to all who are willing to come down into the depths of humility, being filled with love toward God and man, and ever ready to say, in sincerity (God knows), Lord teach me your ways and help me to walk therein.

He who promised is faithful—how my heart sings with joy at this assurance—and so we endeavor to trust Him.

I wish to give you a somewhat sketchy picture of the conference—sketchy because the minutes to be published will give a fairly complete account of what transpired, at least as far as important action taken in the business sessions is concerned. Also, my relation must of necessity be in more or less general remarks, as unfortunately, for me, I was unable to attend many of the meetings—my employer required most of my time during the days.

I believe it will be generally agreed upon that we had what may be termed, a good conference. I am sure there has been a definite improvement in the spirit with which it was conducted, referring particularly to the business meetings. While almost invariably, in assemblies, where opportunity arises for the expression of sentiment, we must expect some clash of thought because of the human in us, yet there was a noticeable effort to control feelings, and thus tongue and action. There is, however, much more room for improvement when we consider notable examples of spiritual conduct in the primitive Christian era and even before.

For the benefit of those who may not have been to the conferences for some time, or perhaps never, I say: plan to come next April if you can. Our homes,

I am sure, will be open to you, along with our hearts. With prayerful anticipation by all and faith toward God, we may dwell together in peace and joy for a season—even having a foretaste of that time to come when Christ shall reign on earth with all His saints gloriously. Who will deny the possibility that those happy days could be the eventual culmination of just such steps in righteousness?

More than this, I will say: that is the exact condition that would obtain—yes, to be with Christ, to find that sure protection against those things that are coming upon the earth. The evidence comes up before our eyes in almost daily testimony, witnessing to the divinity of the sure word of prophecy, as to the fulfillment, in minute detail, of all things caused to be written by the Holy Spirit. Are we standing in holy places?

It was a pleasure, indeed, to behold the faces once more of old friends in the gospel, to recognize, also, the kindred spirit in new faces, in which it is well nigh impossible to remain aloof (and who would?) for very long. Success and happiness is brought to our associations just to the degree that we manifest love to one another. One brother expressed himself as having the desire to meet once again with the saints on this occasion that he might see them, knowing this life to be but a fleeting moment—the spirit of fellowship in Christ!

This thought brings to mind a sad experience we have just passed through in the decease of Bro. J. E. Bozarth, word coming a day or so before the closing session of the conference. Because of suffering such poor health for so long, Bro. Bozarth felt unable to continue with his brethren of the Council of Twelve, and so he resigned from that quorum last January and was confined to his home until his passing April 12th, I believe. Apostle W. F. Anderson was called upon to take charge of the service held at Warrensburg, Mo. A good number of the church membership attended the service, including all members of the twelve who were present, and who served as pallbearers (other than Brethren Anderson and Flint, who conducted the service). Well, while we sorrowed at his departure, we took comfort in the knowledge that he had obtained sweet release from pain and sorrow, for which he had longed, and feeling sure that he yet lives in a rest prepared of God and by and by we may be able to renew our association with him, if we live worthily, now.

In regard to the services of worship, we were all able to say, no doubt; it was good to meet in the house of the Lord. The bread of life came to us in power and assurance, bringing hope of the Gospel more brightly to our recollection, giving us a greater determination to press forward to obtain the prize of our high calling in Christ Jesus.

The prayer and testimony services were truly the spiritual feasts that they are intended to be—how oft we neglect to render unto the Source of all light, truth and strength such a small portion of our time. Is it any wonder that He must frequently chastise us if perhaps we may be stirred up to remembrance of His many acts of love and compassion to us.

We had the privilege of attending one particularly

spiritual meeting, of which I wish to give you some of the facts. A sacrament service had been appointed for the Easter morning order of worship, and the request made that we come fasting and praying in the spirit of true worship. I am confident the request was heeded, for the Holy Spirit was discernable from the beginning. For us, there was a large number present, nearly filling the room. The apostles occupied the central portion of the rostrum, and to insure seating for the incoming congregation, the rest of the ministry were called up to occupy the choir seats. The service began at 9:30 A. M. with joyful song filling the air, and as the service progressed, our hearts were melted within us as we contemplated the significance of the Lord's Supper, of His glorious resurrection, and of His inestimable love for all His erring creatures. What a privilege to partake of the emblems of Jesus' flesh and blood, knowing that in so doing, we have eternal life abiding in us, if so be that we do it worthily! What need of continual self-examination!

Aside from the Comforter's presence within our hearts at that time, we were blessed with an outward manifestation of His nearness in that the gift of tongues was given. As the written word of God bears the evidence of its own divinity, so also should that which purports to be His word coming by way of direct revelation in these last days—and so it did. In this instance, there was the unfaltering delivery which we may expect of God's counsel. In the interpretation, there was edification—we were told that we had walked at too great a distance from Him (can it be doubted?)—and through that medium, two were called to fill vacancies in the quorum of twelve. Several have testified as to their certainty of its divinity—"In the mouth of two or three witnesses shall every word be established." Of course, we are sure that the passing of time will reveal the merit of all things, and we know, too, many errors have been foisted upon men to the detriment of the Latter Day work, and perhaps, for that reason, we have become overly cautious. This, too, has been detrimental. The need of that child-like faith commanded by the Master and shown by fruitful lives of righteousness, is at once apparent. In such living, we will not be deceived, for we will know the voice of the Good Shepherd, and no other will we follow. Direct revelation from God is the very foundation stone of the Restoration Movement—we must be careful not to put ourselves beyond the leadings of the Spirit, otherwise we perish.

As may be expected, the spirit of opposing power was also present claiming deception was being perpetrated. I pray that all our hearts may be softened that we may be very sure of the spirit that directs our thoughts.

Many other things might be said, mostly encouraging, but with the good reports which will go with those who attended the conference, perhaps we have said enough.

Let us lay hold upon the precious promises of our Lord, and pursue with faith, and all the diligence of our soul, the course we may have to run in the conference year ahead.

WILLIAM A. SHELDON

CORRECTION

We are glad for the correction of the Editor of the T. M. for his Criticism of the letter of the priesthood in the October Advocate, on page 156, 2nd column, 12th paragraph.

Webster's Collegiate Dictionary, Fifth Edition. It should read.

Father: The Supreme Being and Creator; God. An originator; source or prototype.

This is on page 364.

On page 948, it reads thus.

Son: Human male considered with reference to his parent or either of them.

2. a. A male descendant.

3. (Cap) Jesus Christ, esp. As the second person of the Trinity; as Father, Son, and Holy Ghost.

Therefore it could not be a forgery but just a mistake.

CORRECTION

A correction for the March Advocate, in the Article of the TEMPLE LOT DECISION, on page 46, 2nd column, 1st paragraph and 15th line, instead of Reorganized Church, it should read: Defendant Church.

Independence, Mo.
April 24, 1950

Editor of Zion's Advocate
Dear Bro. Sheldon:

Attached hereto are a few reports presented at this last conference. Normally, due to their handling in the conference, and the method we must follow in reporting the **affirmative action**, these reports would be generally unavailable to the readers of the Advocate.

It is my opinion that these reports contain material that will be of great interest, especially to members and friends of the Church of Christ. Therefore, I am submitting them to you in hopes that there may be space for them in forthcoming issues of the Advocate.

Yours in the service of Christ,

Forest E. Maley, General Church Secretary

MINISTERIAL REPORT

Of Apostle B. C. Flint

To the Conference Assembled:

Greetings:

In giving as brief a report as possible, I will say that as a result of my hospital experience of a year ago, I was unable to get into the field as soon after conference as I had desired to do. Therefore, I will not give a detailed report of everything that was done.

We left home late in June. We visited scattered members in Centerville, and Lamoni, in Iowa. Also some scattered points in Wisconsin.

We held services at Newton, Iowa; Montfort, Lancaster, Sparta, Black River Falls, Milwaukee, and Racine Wisconsin. We also ran over to Minneapolis while we were near the border of the State of Minnesota. At the request of the Minneapolis folks we stayed a few days and preached a few sermons for them.

The outstanding event of the season was a reunion that was held at Lima Center, Wisconsin. At this place we have just Elder Rollo Addie, and his wife. These fine folks are highly respected in that little village, and while we were visiting them in 1948, they said they were feeling their isolation, and wondered if Lima Center was not centrally enough located that it might be a good place for a reunion of the whole state. Bro. Addie said they had a commodious village hall that had always been made available for any kind of religious service. We took the matter up with the membership in the various locals, and the general opinion was that such an endeavor should be made, so we announced it among the locals, and Bro. Addie wrote a letter to the Advocate, extending an invitation to all to attend. We accordingly made arrangements for the meeting, when just at the last moment, when the Town Board learned who was to hold these meetings, they gave us a cold turn down. Well, Sister Flint and I were already on the ground, and were about to give up the project, when a neighbor lady of the Addies called them up, and asked why we did not use their unused United Brethren church. It seems that this congregation had become about a thing of the past and that only three old ladies remained, and meetings had not been held in the church for a number of years. It seemed that the Lord thus made manifest His approval of the project by thus raising up this splendid opening. The church, while old, was equipped with everything necessary for our meetings, such as piano, song books, and with aisles and rostrum nicely carpeted; in short, an ideal place for our reunion. The treatment we received from the citizens in general spoke well for the high regard that is held for Brother and Sister Addie. We had saints from Montfort, Black River Falls, Milwaukee, and Elkhorn. There would have been many more from such places as Sparta, and Racine, but there was a polio scare raging in those places. Lima Center being only about fifty miles from Milwaukee, the folks there did much to make the reunion a success by driving back and forth, and bringing supplies of food, etc., for the three days association. Brother and Sister Anderson from Independence, were able to attend and gave very valuable assistance. Bro. Anderson gave a very good account of his experience there, in a recent Advocate.

We might add that Bro. Addie has a very large old fashioned house with eighteen rooms in it, so that they were able to furnish sleeping quarters for all who came.

At Sparta, we had one baptism with a number of others in prospect. There are also some prospects in Montfort. We feel that the reunion we have mentioned was a long step to future progress, judging from the enthusiasm that prevailed over the good spirit that we enjoyed, and the urgent request that we hold another reunion in 1950. For this a reunion committee was ap-

pointed. Of course, with no permanent place where we can hold another such reunion, outside of Bro. Addie's commodious quarters for sleeping, we may not be able to hold another reunion. However, we are praying and planning to that end. There is always the possibility that enemies of the latter day work may succeed, before we want to meet again, to so poison the minds of the good sisters who tendered us the use of their church building, that it might be denied us this coming year.

Hopefully in the cause of Christ,

B. C. FLINT

MINISTERIAL REPORT

Independence, Mo.

April 10, 1950

To the Church of Christ
In Conference Assembled
Independence, Missouri
Dear Brothers and Sisters:

As your missionary appointed to labor among the various tribes of the American Indians, I wish to present the report of our activities in that field. And in making this report, I would do injustice to my companion and fellow worker in this field if tribute was not at this time paid to my wife Sister Angela Wheaton, who accompanied me into every region and part of the country in which we labored.

Following the 1949 conference, plans were made to take a considerable amount of farm machinery, harness, clothing and other supplies to the Navajo Indians, among whom we had labored and administered relief during the terrible winter preceeding that conference. On this trip we were accompanied by Bro. Alma O. Frisbey, who proved to be a good helper, and to whom these Navajo people took a great liking. These supplies were received with joy by these people, and they did that which they had never done for another missionary, called a special meeting to honor us and the Church for the efforts made to relieve their burdens, and as a result of this farm equipment they later told us that they had a supply of additional food that they never would have had without your help. Three trips were made to the Southwest during the year, and each time we could see improvement in our relationships with them. All preaching to them had to be done through an interpreter, and our Navajo Brother Edward Cowboy, who was with us last conference, proved to be a very capable one. We had considerable opposition from the sectarian people in the locality in which we labored, but Edward was equal to all their efforts to frustrate our work, and gave them to understand that of all the people who had come among them as church workers they preferred the Church of Christ. We introduced the Book of Mormon there for the first time, (that is on that part of the reservation known as the Pinehaven District.) As much as we regret to say it, the most contemptible opposition came in the form of a vicious, libelous attack upon the church and ourselves from one of our own recalcitrant members, who at the present time is engaged in one of the most unholy and unchristian works of slander that can only be equal to the persecutions of the church in the early days of

the Restoration. However, these Navajos had discernment enough to know that his charges did not check with the work we are doing among them in which the signs followed, by which this church not only provided relief for their distress but their sick was healed, by the power of God through administration and laying on of hands. It would have done the hearts of all in this conference good to have been in attendance at a prayer service of the local Independence Church of Christ last December, when Edward Cowboy bore his testimony and pledged his life to Christ and the work of this Church. We look forward to seeing the work in that locality go forward until a mission can be fully established.

Our work was not confined alone to our beloved friends in the Pinehaven area. We have also a fine interest in the Mamulito Monument area also, and a staunch friend in the teacher of the school there, with whom several of you have corresponded. Through Edward we have made a start among the Zuni people south of the Navajo reservation, and at a later date we formed an acquaintance with the Governor of Zuni when we attended the Congress of American Indians which convened at Rapid City, South Dakota, and we have a date with him to come to old Zuni this coming summer and bring our message to them. From this Rapid City contact we made an acquaintance with representatives of over thirty tribes from various parts of the United States, and through fireside talks and presentation of the Restoration story, openings await us in Montana, Utah and other places, as far away from there as Minnesota and Wisconsin. We made numerous contacts with the Sioux Indians, and hope to enlarge upon our work among them at a later date. An opening among the Six Nations in Canada also awaits us.

Continuing our work we made an extended trip to various reservations in the Dakotas, Minnesota, Wisconsin, Canada, New York State and into the State of Rhode Island. Because of the insidious work of the zealot, above referred to, much of our work in the east of four years ago has been undermined, but our friendship for the Narragansett people has not dimmed, their misunderstanding of our work is caused by erstwhile friends, who in time will be fully manifest to their everlasting shame and regret. In this report it will be impossible for us to go into all the details of our work. Sufficient to say, that in spite of the indifference of some, and the outright opposition of others, we wish to affirm that there is a great work to be performed NOW, and every available man should be enlisted in helping carry our message to this part of the House of Israel. We find everywhere we go a growing interest in the Book of Mormon among them. They hesitate to accept it mostly because of the Utah Church's doctrine of polygamy that the sectarian and Catholic Church like to associate with the Book of Mormon. Once we are able to break down this feeling, and it is breaking down, then our efforts become more fruitful, and we see the hope of these people accepting the true doctrine of the Restoration. For special work with the Indian people we have prepared two tracts, one of which has been printed and distributed by the hundreds all over the United States and Canada among these people. The other on the question of polygamy as it relates to the

Book of Mormon has been mimeographed and likewise distributed, and we are hoping to see it in print before long.

At the League of Nations Pan American Indian convention in Emporia, Kansas I was selected as the chaplain for the coming year, in recognition of the work this church has done for the Indians during the year. This organization has members in all of the Americas, and is making an effort to weld a bond between the various tribes which in the United States alone approximates 750,000 members.

During the year we presented the petition formulated at the April 1949 conference to the President of the United States in the interests of the Navajo and Hopi people, to which we received a friendly response. We had during the year two other occasions on which to communicate with him and in each case his response was warm and helpful. These efforts were appreciated by the Navajo and Hopi people, and as the result of our efforts along with other organizations provision has been made for a 10 year plan of rehabilitation among them which will go far toward relieving the present distressing conditions in the Southwest if properly administered. Here again we have had the opposition of the brother above referred to in which he attempted to interfere by writing the President and giving him an unfavorable impression of this church.

From the many contacts we have made during the year, in which we had opportunity to talk with the leading men of the various tribes of Indians, we can say with assurance that there is an awakening all along the line of spiritual things that are favorable to the restoration. We find them turning away to a large extent from Catholicism and some of the reformation churches, who have robbed them in many instances of means which otherwise might have relieved much of the misery that exists among them today. On one reservation alone, where there were approximately 11,000 members of the tribe, one church took \$60,000 per year for ten years, and the tribal chiefs had to take steps through the Indian Department to stop this raid on their funds. We find rumors of similar conditions elsewhere, and such conditions need to be corrected.

During the year we received considerable help from the relief organization of the Reorganized Church in the way of clothing and shoes. One class of their Sunday School donated a dozen or more copies of the Book of Mormon for free distribution, for which we extend thanks to Elder Hubert Case, who sponsored it. In all we were able to arrange for and distribute close to three tons of supplies among the Navajos alone, and on other occasions left trailer loads of relief on other reservations which we collected on the way from among our local churches who wanted to help with the Indian work. We traveled a distance of over 25,000 miles over the nation to become acquainted with these people, and we believe that much good has been accomplished, and it strengthens our belief that the time is at hand for accomplishing great work among them.

Space will not permit going into detail on this subject, but we believe that sufficient has been set before you to give you an idea of the greatness of the task that lies before us. We thank the membership every-

where for their fine co-operation, and assistance along the way. Without such help our efforts would not have accomplished the good that was accomplished. Yet in spite of all the generous help received from the church, we have drawn heavily on our personal funds to help carry on.

We have found joy in our work, and the fact that God has blessed our effort. In addition to our own mission we did much to strengthen the saints along the way, making new openings not of the Indian field, and carried out two special assignments given us by the Twelve, in the interests of the church. If it be the will of the church we are ready and desirous of continuing our labors in the Indian field.

Most sincerely yours,

Clarence L. Wheaton

MINISTERIAL REPORT:

To the Minister's Conference, Greeting:

In harmony with the action of conference requiring written reports, I herewith submit the following:

During the conference year I have baptized 4—one at the Bemidji Reunion, and three in Michigan; confirmed 2, and assisted in confirming 2.

In Michigan I found a condition of almost unparalleled departure from the faith existing, centering in Flint, where the one person God heresy had been festering for more than ten years, and was beginning to exercise a spirit of intolerance, and dominance over the entire state membership. My time from early October until the last of March was spent largely in counselling the local elders and members in the application of the Rules of Jurisprudence, in dealing with offenders, and the necessary court procedure to bring about an adjustment of these matters.

As a result of their efforts, twenty have been expelled by court action (including five elders and two priests); five more have withdrawn from the church by their own request,—two of whom are elders, making a total loss to the church, as of this date of twenty-five members. While this will appear on the records as a numerical loss, I am of the humble opinion that the future will vindicate the belief of many that it is a distinct spiritual gain.

On the other hand, to offset this numerical loss, there has been a numerical gain of 4 by baptism, (three at Maple City, and one at Muskegon), and twenty-one received by transfer from the Reorganization, making a total of twenty-five. Two of these transfers were at Flint after the final court action held at that place. Four others have signified their desire to be baptized at an opportune time.

One elder has also voluntarily surrendered his license, but did not request his name removed from the records.

One local was organized June 19 at Maple City, with 24 charter members, one having been added by transfer since, with Elder Peter Price as Pastor.

The work has been revived at Grand Rapids, with Elder Ben J. Bowman in charge.

The Belding Local has been discontinued, as a result of some moving away, and others being involved in heresy, till not enough remain to form a local.

Repeated visits were made to all the various congregations, Maple City, Sand Lake, Grand Rapids, Wyandotte and Flint, to encourage and strengthen the membership, as well as at Muskegon, where I made my headquarters.

The general outlook for increased missionary activity is hopeful, for the coming year, and the expressed desire of the local ministry in all these places, is for a more zealous effort in pushing the missionary work forward.

The greater portion of my field was left untouched, the time being too limited, and the demands too great, to get into the northeastern states.

Having need of assistance outside of organized territory, I asked Brother B. A. Winegar to come to Michigan and lend a hand, which he did, arriving shortly after Thanksgiving, and remaining throughout the balance of the conference year. He rendered valuable assistance, in conducting necessary labor preliminary to a court trial outside of organized territory; and in one local, on another case, acted as member of the court. He was also associated with me in all my missionary labors through the winter months and made a valuable contribution to the cause.

I express my appreciation to the local priesthood throughout the state, one and all, who so valiantly met the need of the hour; also to members and friends in other states who contributed comfort and assistance to accomplish the work that will bring about, we confidently believe, hope and pray, a brighter day for the Church of Christ in Michigan.

Your co-laborer,

LEON A. GOULD,

Missionary in Charge of Michigan and the
Northeastern States.

Dated April 6, 1950

MINISTERIAL REPORT

Belleville, Illinois
April 7, 1950

TO THE QUORUM OF TWELVE AND
GENERAL CONFERENCE ASSEMBLED.

GREETINGS:

I find that I will not be able to attend Conference this year, due to the fact that I have other matters demanding my attention, which I am sure is of more importance than my presence at Conference, so far as the interests of the Church are concerned. One of these is an Easter Cantata that our little group will give this Sunday. This is something never even dreamed of as possible just a few months ago, because of the number required for the cast, and the whole thing is depending

on me for its success. Then immediately following this there are other things that require my personal attention, which I am sure should not be permitted to pass by. I would very much like to enjoy your comradeship during the Conference period, but guess it is something I will have to waive. So I am writing this communication in the nature of a report to the Conference, and as a statement of things I feel I should express to you.

During the past year, since our last Conference, I have been very busy in the church work, because it was so sorely needed in this locality, as elsewhere, where I have interested myself. Just a few months ago it appeared doubtful that we would be able to maintain our "foothold" where we have our little branch, but I decided upon an intensive and unusual line of work, which has worked wonders for us. I proceeded to go right into the homes of people in that locality, and wherever I could get to them elsewhere, with a request that I be permitted to come in and tell them the story of our church, its origin, etc., and leaving with them a facsimile of the plates from which the Book of Mormon was translated, of about one-third the supposed size of the plates placed in the hands of Joseph Smith. These are put up in such an attractive way that they appeal to those approached and an interest is created in them. I then started a Book of Mormon class in place of the Bible class I previously had in the Sunday School. This began to bring out people interested to know about the Book of Mormon, and caused to be brought out to our Sunday School increased numbers of children that came with the grown-ups, until our attendance grew from a one-time number of 9 up to what it is today, when last Sunday we had 40 in attendance, with several absent who usually attend. We formerly had 50 chairs in our little building, but had to purchase a dozen more this past week, for fear we will not have enough to seat all those present much longer, as we have been growing 2 to 3 each Sunday. I had to change my Book of Mormon class from Sunday to Wednesday evening, so even members of our church who had never had an opportunity to study the Book of Mormon could be in the class. We now even have some children attending our class. We had 21 in the class the last time we met. This is what has enabled us to put on the Easter cantata, and the children are already demanding that we put on a Christmas play this fall. I think those who have recently visited our little branch have been able to recognize the good results being accomplished. There is no doubt in my mind that the "field" is now ripe to thrust in the sickle and reap the Lord's harvest.

Part of this success has been due to the fact that I came into possession, as a loan, of a very large, extensive, Book of Mormon map, 54 inches wide by 90 inches long. A person not having seen one like it hardly can comprehend the great worth it is to our people as a help in bringing the story of the Book of Mormon to the people. It is simply magnificent. It gives the locations and names of the various cities as they were known in Book of Mormon times, together with the great roads, ruins, etc., all throughout Central, South and North America, along with the locations of the various countries of those Ancient people, such as the Land of Nephi, that of Nephi-Lehi, Zarahemla, Desolation, the Land North, etc.; the routes of travel as those

people moved northward up to the place of their final downfall; the places where they landed when they first arrived in this country, etc. It shows the location of the City of Moroni, Nephiah, et al, that were sunk into the sea when Christ was crucified, etc. Every branch of our church should have one. It is worth its weight in gold if it could not be secured otherwise. I tried every way and place I could think of to have it reproduced, since the persons formerly manufacturing them are all dead and they are not published, or printed, any more. I finally found a firm that could reproduce the map at a little smaller size—40 by approximately 80 inches—at a cost of \$30 for the first copy, and I have just received word from the company that they now have it finished for me and I will get it next week. Additional copies, from the film they now have for me, can be produced at \$4.00 each, which is quite a saving, but is dirt cheap considering the great worth of the map to our people. I would be glad to get copies for anyone or any branch desiring that I do so.

Lewis L. Boyce (Seventy)

MINISTERIAL REPORT

Independence, Missouri

April 7, 1950

To the Conference Assembled

Greetings:

I wish to submit to you a digest of the efforts of the conference year, and while I do not have much to report in the way of actual preaching, yet we were able to contact many of the scattered members of the church through the year, and to visit with them.

I left home during the early part of June, to go to the field appointed to me. The distance was great. My first stop was at Phoenix, Arizona, stopping there a few days, and over one Sunday, preaching a few times.

Leaving there I went to Ontario, California, where I met Brother Yates, and meeting with a few there, we held a Sacrament meeting, and preaching service. The following day, in company with Brother and Sister Yates, we journeyed to San Diego, California, holding a few services there. While in San Diego, I was called to Indio, Calif., to conduct the funeral of Sister Deleski, after which I returned to San Diego, and with Brother Yates made preparations to start our trek up the coast.

We went first to the home of our aged Sister Salter, remaining there over the Fourth of July, after which we made several calls on members and friends in and around Los Angeles, after which we headed north. We reached the home of Brother Detrick in Chico, Calif. We attempted to hold meeting in Chico, having been given permission to use the amphitheater we did some expensive advertising but the response was nil. We again hit the trail in Brother Yate's chariot, going to the home of Sister Roberts and her genial husband in Klamath Falls, Oregon, where we held a few meetings and contacted a few of our members and friends.

Leaving Klamath Falls, we journeyed up along the coast, calling at different points along the way, wherever we could locate friends or members.

In Portland, Oregon, we spent a few days with some good friends of Brother Yates, after which we

again hit the trail, going to the home of Asia Grinstead at Caldwell, Idaho, stopping there for a few days. We then headed for Ogden, Utah, where we parted ways; I boarding a bus for home and Brother Yates going on by himself.

Arriving home I stayed a few days, when again I started out. I had promised to meet Brother Flint at Lima Center, Wisconsin, to take part with him in a revival there. I was permitted to meet, and get acquainted with many of the good saints of Wisconsin. We enjoyed the reunion and believe good was accomplished. From Lima Center, we went to Milwaukee, remaining there for a few days, and from there we went to Bemidji where we met with folks in their reunion, enjoying very much our visit with them.

Later in the year I went to Morgantown, West Virginia, where we held some very successful meetings, leaving there with a very pressing invitation to return during the summer, which I intend to do.

Following the Christmas holidays we again started out, stopping in Dallas, Houston, and Fort Worth, Texas, meeting with the scattered ones in those places.

We went again to Phoenix, Arizona, holding a series of meetings there.

I would like to have been able to make a better report. With Brother Yates, we traveled a great many miles, and found through the country where we traveled people were interested in most everything but religion.

Ever praying for the progress of the work,

Your brother in Christ,

Wm. F. Anderson

BISHOP'S REPORT

Independence, Mo.

April 10, 1950

To the joint council of Twelve and Bishopric

Church of Christ (Temple Lot)

Independence, Missouri

Greetings:

At our meetings of the General Bishopric on April 8, and 9, 1950, the following matters were considered and approved and recommended that they be referred to the Joint Council for their consideration and approval or recommendations:

"Inasmuch as the Church of Christ has expressed its belief in the practice of tithing a tenth of one's income, therefore be it resolved that, it be the sense of the General Bishopric that tithing as referred to in the scriptures means one-tenth of one's net income, (one's income after the actual cost of producing that income.)

We therefore call upon all members of the church to send your tithes and offerings into the storehouse that there may be meat in the Lord's house and that the work of the Lord may prosper."

Our purpose in the above was that we might in unity send this forth to the church for the present that some of the confusion in the minds of some may be absolved to the extent that they may again begin to temporally support the work.

We went further in defining "cost of producing that income" as follows:

"That one's house expense and living shall not be considered as expense necessary in producing net income."

After hearing the report of the Business Manager to the Bishopric and considered it in conjunction with the report of the auditor we moved to consider the matter of a budget to be sent out to the church so that they may know the immediate financial needs of the church.

A tentative budget was presented by Bro. Denham after which it was "moved to accept this report on a budget and take it up with the Joint Council." The report follows:

BUDGET

We need \$1,000 per month to keep up at the present rate.

The present rate of income is \$597.00 per month.

Funds to be allocated as follows:

Entire Year		Per Month
\$ 1,560.00	Advocate Printing	\$ 130.00
7,680.00	Family Allowances	640.00
850.00	Elder's Expense	70.00
400.00	General Church Expense	35.00
230.00	General Office Expense.....	20.00
420.00	Printing	35.00
840.00	Aid	70.00
\$12,000.00	TOTAL	\$1,000.00

We present the following for your consideration and approval or recommendation.

The General Bishopric
C. L. WHEATON, JR., Sec.

NOTICE

Independence, Missouri
April 8, 1950

To the Ministers' Conference
Church of Christ (Temple Lot)
Independence, Missouri

Greetings:

On April 8, 1950 the School of the Ministry met in charge of the Chairman, Apostle A. M. Smith and elected officers for the coming year as follows:

- Chairman—Apostle R. R. Robertson.
- Assistant Chairman—Elder Maynard Case.
- Secretary—Apostle Leon A. Gould.

We submit this report asking your approval, and urge that all the Ministry give these new officers their hearty co-operation.

Respectfully,
FOREST E. MALEY,
Past Sec'y. and Sec'y. of the Election

NOTICE

The organization of the Seventies took place at Independence, Missouri, on April 13, 1950, at 6:30 P. M. before the close of the Conference, Church of Christ with headquarters on the Temple Lot.

We hope that all of those holding the office of the Seventy whom we have not been able to contact, will get in touch with the Recording Secretary of the Council of Seventy as soon as possible.

Following are the minutes of the organization meeting.

Recording Secretary
Elder James M. Case

Elder James M. Case, Recording Secretary of
Council of Seventy
Box 472
Independence, Missouri

April 13, 1950
Independence, Missouri

9:00 A. M. Minutes of meeting of Seventies.

Meeting called to order by Apostle C. L. Wheaton, opening song, 98. Prayer by Elder Archie F. Bell.

Scripture reading, first seventeen verses of the tenth chapter of Luke.

Moved and seconded that Bro. Rolland Sprague act as Secretary Pro-tem. Carried.

Remarks were made by: Brother Archie F. Bell, Brother Wm. Postma, James M. Case, Rolland Sprague, Vernon Burns, and Apostle C. L. Wheaton.

Moved and seconded that we adjourn to meet at 6:30 p. m., this evening to place appointed by chairman Apostle C. L. Wheaton. Carried.

Closing prayer by Brother James M. Case.

ORGANIZATION MEETING

April 13, 1950
Independence, Missouri

6:30 P. M. Meeting of Seventies.

Meeting called to order by Apostle C. L. Wheaton.

Opening song number 88, Little Hymnal, prayer by Bro. B. A. Winegar.

Scripture reading, 4th chapter Book of Commandments, 4, 5, and 6th verses.

Remarks by Bro. C. L. Wheaton.

Minutes of morning session were read and approved.

Moved by Bro. Archie Bell, that we proceed to outline and define our organization of the Seventies. Seconded by Bro. Postma. Carried.

(Continued on page 62)

ORIGINAL ARTICLES

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE RESURRECTION OF THE DEAD

Sermon by A. A. Surbrook

I think we could learn more of this subject. We have learned that Christ would restore life. Now let us try to learn how completely He restores it.

The resurrection of the dead. Let us look into this matter. There is a story that goes like this: A man died. His wife was heartbroken, naturally. Well, the minister came and comforted her with these words: "Your husband's spirit is in heaven." Now the man had not been dead for more than an hour. You may say you cannot see this: If in an hour after he is dead, his spirit was in heaven, the body was buried three days later, how could there be such a thing as a resurrection? To resurrect, as I understand it means to restore to life. Now if a man was in heaven inside of an hour after he died, his spirit never was dead, was it? Evidently not. Then how could it be restored to life. Perhaps we had better look into the matter carefully.

The first question to determine is: Do the spirits go directly to heaven? I mean by that, do they return directly to the presence of God, there to dwell with Him throughout eternity? If so, you are right, there could be no resurrection from the dead as promised in the Bible. However, I do not want to be controlled by an "if". So, we will try to reach a conclusion from the teachings of the scriptures.

We learn that the spirits of the wicked, those taken captive by Satan, go, at death, to the prison house. Now, we will need to learn where the spirits of the righteous go at death. You might say, don't they go to heaven? Possibly, we might call it that. But to my mind, it would be like a friend of mine who, when he was married, lived in a little two room cottage while he saved up money to build his permanent home. Now, he called the cottage home while he lived there, but it was not that home in which he looked forward to spending the remainder of his life.

Are we to understand by that, that you think there is a temporary place to which the spirits of the righteous go?

If I answered that question, you would have only my opinion of the matter. I think we had better find out what the Bible has to say about it, read Luke 16:22: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died and was buried."

We all know the rest of the story. I merely wanted to establish the fact that when the righteous died, there was a place of rest prepared for them, in this instance called Abraham's bosom. In Revelation 2.7, we find where the tree of life stood. It says, "In the midst of the Paradise of God".

Now II Corinthians 12:4: "How that he was caught

up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Now, read Luke 23:43: "And Jesus said unto him, verily I say unto thee, today, shalt thou be with me in paradise." Now you may ask, how do we know that the paradise mentioned there is not heaven? I may ask, "How are we going to know what this paradise is?" The latter part of this question is hard to answer. It is a subject on which there is very little revealed. However, I notice that when we speak of heaven, we always speak of it in the singular number—**heaven**. In this matter, I do not understand that to be correct.

Paul said he knew a man who was caught up to the third heaven. He understood that all the economy of God was not confined to just one place. As for the first part of our question, we know that the paradise mentioned by Christ on the cross was not the place we choose to call heaven. If I can understand the scriptures, that place which has been called **heaven** is what the Bible terms the "heaven of heavens" (II Chronicles 6:18; I Kings 8:27), the highest heaven, the dwelling place of God.

Paradise is not that heaven, for Christ made the statement to the thief, "today shalt thou be with me in paradise;" three days later he told Mary that he had not yet ascended to his father. For this reason, I believe the Paradise of God to be to the righteous, what the prison house is to the wicked: A place where they go to await the resurrection. This is in a little book (I forget the name), with a thought better than I am able to express it: "The spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their labors, and from all care and sorrow."

You may say, "but what is the object of not letting them go straight to heaven? Why keep them away from God in a place of detention, even if it is as you say, 'a state of happiness.'" That is the big question. I think we will discover the answer later on. I can only say that man cannot return fully to the presence of God until Christ shall have accomplished His great mission—and he has not yet delivered up the Kingdom of God.

No, we must wait, like those whom John, in his vision, saw under the altar, who, he said, had been beheaded for the witness of Christ. They asked the question: "How long, O Lord, holy and true?" And the answer came back, "REST yet for a little season." So the righteous must wait for that day when a great voice out of the temple of heaven, shall say, "It is done." Yes, indeed, the righteous spirits go to a place of rest, and wait there until Christ has fulfilled His mission, until the climax of the plan of ages is reached.

We find in I Thessalonians 4:16, "For the Lord himself shall descend from heaven with a shout, with the

voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first."

Now Revelation 20:5-6: "But the rest of the dead lived not again until the thousand years were finished, this is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

"This teaches us, that the resurrection of the righteous, or the just, will take place when Christ comes; but the wicked must yet remain in the bands of death until the thousand years are ended. Christ will come, literally. We learn that the Lord, **himself** shall descend from heaven with a shout. We are told that every eye shall see Him.

I want to draw to your minds now some of the facts in the Bible. That death was brought into the world by Satan. We learn that it was two-fold, physical and spiritual. That is, separation of the spirit from the body, and spiritual separation from God. Now Christ's mission was to overcome the work of Satan. Hence, as death spiritual and physical, was a part of the works of Satan, Christ's mission, to be complete, must of necessity overcome the physical death as well as the spiritual. The world has, to a great extent, overlooked that fact, although He demonstrated it in the case of His own death and resurrection. Not only did he overcome the spiritual death and return to His Father but He overcame the physical death as well, and appeared among men with spirit and body reunited. It was in this complete form that He returned to God.

I do mean to say that all spirits will be united with their bodies in the resurrection. Do you remember the vision of Ezekiel in regard to the valley of dry bones? How the sinews and flesh were commanded to come upon the dry bones, and the spirits (in this case called breath) came into them, and they stood upon their feet a mighty army. We cannot spiritualize this. When viewed in connection with the 12th and 13th verses of the 37th chapter of Ezekiel, which reads: "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Is this plain enough? If not, read Daniel 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

I might read Job 19:23-27: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Job understood that although his body faded away in decay, yet he should see God in the flesh.

Now read Isaiah 26:19: "Thy dead men shall live, together with my dead body shall they arise; Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

"Thy dead men shall live, together with my dead body shall they arise."

You may say, what kind of a body will we have?" I Corinthians 15:25-38, may help us out: But some man will say, "How are the dead raised up," and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body."

It would seem that our life here determines, to a great extent, what the condition of our resurrected body will be. For he goes on in the fortieth verse: "There are also celestial bodies, and bodies terrestrial." Now Paul, when he makes this statement, is discussing the body which will come forth. I would gather from this, that those who attain to the celestial glory which he mentions in the next verse, will be permitted to enjoy a more glorious body than those who only attain to the terrestrial. This thought might be carried even further, in the verse forty-one, as those of the glory of the stars will not be able to enjoy the glory of being as those of the celestial.

Verses 41 to 44: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

II Corinthians 5:17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Job 33:25: "His flesh shall be fresher than a child's; he shall return to the days of his youth."

In the resurrection, there will be no weak bodies. Laid away in weakness, it shall be raised in power. Furthermore, it teaches us this, those who are laid away in feeble old age, will come forth in the power of their manhood.. He shall return to the days of his youth. It is a comfort to look forward to that day.

But you may say, back here in I Corinthians 15:50 is a snag, is it not? Let us read it: "Now I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption."

Now I think there is surely some harmony between that passage of scripture and the teachings of the rest of the Bible. Let us read at verse 51: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed," in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Verse 53: "For this corruptible must put on incorruption, and this mortal must put on immortality." It may differ some from our present combination of flesh and blood, I cannot say in just what manner. For we notice that the Apostle John admits having doubts, for he says: "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him."

Now just one more, Phillipians 3:20-21: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change

our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself."

There is much more that can be said on this subject. But my prayer is, that we may so live that we may come forth in that great day of the first resurrection.

BEARING FRUIT

The gospel is the power by which men are saved. Paul says, "It is the power of God unto salvation"; not merely the accepting of the word or letter, for then could the variest reprobate be continually in possession of salvation simply by carrying a copy of the New Testament scriptures in his pocket; but it means the accepting of the Holy Scriptures as a rule of faith and practice, and the administering of all their requirements under divine authority.

Salvation is life. To be saved is to be kept from the power of the second death; and the Lord Jesus Christ was manifest in the flesh, that this might be secured to all who will avail themselves of the opportunity offered in the gospel, the requirements being such that no one need be debarred from entering into the highest degree of that salvation. God being no respecter of persons, it becomes merely a matter of "abiding in the vine" and bringing forth the proper fruit.

If the inquiry is made as to what is the proper fruit to be borne, the reply is, the same as, or in likeness of, the fruit borne by the vine. It would indeed be a strange sight, an astounding thing to see upon the same vine, one branch bearing a cluster of choice grapes, and the next branch bearing a cluster of poison berries, all fed from the same stock; that would be an impossibility in nature. But those who are looking for faults and imperfections in the church, instead of seeking for truth and light, may sometimes see one member walking consistently alive, diligent and active in every good work—abiding in the vine; and in the same society, with the same privileges, advantages and opportunities, another member entirely opposite in many respects, careless in speech and action, getting into trouble himself and making trouble for others; and the church is sometimes blamed for the wrongdoings of this individual, as though his actions were the direct result of his associations with the church, or rather that the influence and associations of the church upon that individual had not caused a different course of life; and weakness or impotency is charged to the church, because all alike do not bear the same fruit.

Of course this line of thought is used only by those whose conscience condemn them for not obeying the truth, when they seek for an excuse for their negligence in this matter. It is a fact that every member of the church should produce good fruit; and if every one would abide in the true vine, (Jesus Christ) but one kind of fruit is possible—good fruit—and the fact that an individual does not manifest good fruit is unmistakable evidence that he is NOT abiding in the doctrine of Christ. He may continue to have membership with Christ's church, but that fact will not benefit him, unless the proper fruit is manifest, and an individual who does not lead an orderly, consistent life, is receiving his in-

spiration from a source other than the one from which he should receive it; consequently the fruit must be of another kind than that induced by the life which is in the "true vine."

It is a common occurrence to see on the same vine large branches of fully developed fruit and other clusters of smaller size, but the fruit is the same, sweet, juicy and refreshing—differing in quantity but not in quality, illustrating the parable of the Saviour in the gathering of the harvest, "some thirty, some sixty and some an hundred fold." Again, we notice on trees at harvest, some fruit fully developed round and sound, and on the same limb or branch, other fruit blighted and imperfect, having been stung by some insect or blighted by unfavorable conditions; but we do not blame the parent tree for the imperfect fruit produced; we properly ascribe it to other causes as long as most of the branches produce fruit of a perfect character. So with members of the church. If some, unfortunately for them, are not living the life they should and would manifest if they were getting their life from the light of the Holy Spirit, it is because the blighting influence of the powers of darkness is having its effect upon them, the law of compensation being that "like produces like;" and that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16), also that "whatsoever a man soweth that shall he also reap, For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8).

We need not be deceived therefore, as to our condition and standing in the church; study carefully the results wrought in the life of Christ, by obedience to the will of God, and in doing likewise we shall bear the same kind of fruit, which can only produce one result: fullness of life and joy everlasting.

"Examine yourselves, whether ye be in the faith; prove yourselves."—I Cor. 13:5.

(Taken from Old Records)

THE STATEMENT OF PRESIDENT WILLIAM MARKS

To those who have so tenaciously misunderstood, misapplied, and misrepresented the statement of President William Marks, in HERALD, volume 1, number 1, we offer a similar chance to misconstrue a statement by the same man upon a different occasion, under different circumstances, and published in a different journal:

Having been chosen and ordained chief Evangelical Teacher of the Schools of Faith in Jehovah's Presbytery of Zion, it becomes my duty to say something by way of encouragement, and also by way of instruction to those who are placed under my care, and supervision, and first, by way of encouragement, let me state what I know in reference to the work in which we are engaged. In order to do this I must of necessity refer to my experience in the church. I was a member of the Church some ten years before the death of Joseph and Hyrum Smith. I was appointed president of the stake of Kirtland, Ohio, in 1837, and continued in that office in Kirtland, Ohio, until the fall of 1838, when I was called by revelation to Far West, Mis-

souri; but before I arrived there, the Saints were ordered to leave the state; and when the stake was organized at Nauvoo, in the fall of 1839, I was appointed president thereof and continued in that office up to the death of Joseph, the prophet. I always believed the work was of divine origin, and that Joseph Smith was called of God to establish the Church among the Gentiles.

During my administration in the Church, I saw and heard of many things that were practiced, and taught, that I did not believe to be of God; but I continued to do and teach such principles as were plainly revealed, as the law of the Church, for I thought that pure and holy principles only would have a tendency to benefit mankind. Therefore, when the doctrine of polygamy was introduced into the Church as a principle of exaltation, I took a definite stand against it, which stand rendered me quite unpopular, with many of the leading ones of the Church. I was also witness of the introduction (secretly) of a kingly form of government, in which Joseph suffered himself to be ordained a king, to reign over the house of Israel forever; which I could not conceive to be in accordance with the laws of the Church, but I did not oppose this move, thinking it none of my business.

Joseph, however, became convinced before his death that he had done wrong; for about three weeks before his death, I met him one morning in the street, and he said to me, "Bro. Marks, I have something to communicate to you." We retired to a by-place, and sat down together, when he said: "We are a ruined people." I asked, how so? He said: "This doctrine of polygamy, or Spiritual-wife system, that has been taught and practiced among us, will prove our destruction and overthrow. I have been deceived," said he, "in reference to its practice; it is wrong, it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church. Now," said he, "Bro. Marks, you have not received this doctrine, and how glad I am. I want you to go into the high council, and I will have charges preferred against all who practice this doctrine, and I want you to try them by the laws of the Church, and cut them off, if they will not repent, and cease the practice of this doctrine; and" said he, "I will go into the stand, and preach against it, with all my might, and in this way we may rid the Church of this damnable heresy."

But, before this plan could be put into execution, the mob began to gather, and our attention, necessarily, was directed to them.

I again met Joseph when he was about to start for Carthage. He said to me, "Bro. Marks, I have become convinced since I last saw you, that it is my duty to go to Carthage, and deliver myself up as a lamb to the slaughter."

I mentioned the circumstances of these conversations with Joseph, to many of the brethren, immediately after his death; but the only effect it had was to raise a report that Bro. Marks, was about to apostatize; and my statement of the conversation in reference to the practice of polygamy, was pronounced false by the Twelve and disbelieved; but I now testify that the above statements are verily true and correct.

When I found that there was no chance to rid the church of that abominable sin, as I did so, firmly believing that the plans and designs of the great Jehovah, in inspiring Joseph Smith to bring forth the book of Mormon, would yet be carried out in his own time, and in his own way.—Zion's Harbinger, and Baneemy's Organ, volume 3, number 7, July, 1853, pages 52, 53.

This is in accord with what was stated in the HERALD, volume 1, number 1, pages 22, 23; except that in the latter named the word "practice" does not appear, the word "transgression" appearing to be used in its stead. The one in HERALD reading that President Marks was to "go into the High Council," of which he was the presiding officer and Joseph Smith was to "prefer charges against those in transgression;" the one in the **Harbinger**, reading that the prophet speaking in regard to polygamy or spiritual wifery, should have said, "I have been deceived in reference to its practices; it is wrong; it is a curse to mankind, and we shall have to leave the United States soon, unless it can be put down, and its practice stopped in the Church." "I want you to go into the High Council, and I will have charges preferred against **all who** practice this doctrine, and I want you to try them by the laws of the Church, and cut them off, if they will not repent, and cease the practice of this doctrine; and I will go into the stand, and preach against it, with all my might, and in this way we may rid the Church of this damnable heresy."

This statement was made in 1853, some six years before the date of the statement made in the HERALD, and is far more explicit, and shows that the nature of the "transgression" referred to in the HERALD was the practice of "polygamy or spiritual wifery."

Joseph Smith has been called a "charlatan," a "knave," a "lazy youth," a "mountebank," a "villian," and other hard names, but we have never seen it in print that he has been called a "fool," a man lacking common sense; on the contrary, he has been called "cunning," "crafty," "shrewd," and "wily fellow," though an ignorant man, so far as education is concerned. It is quite inconsistent to believe that a man of any degree of shrewdness and ordinary intelligence no matter how much of a fraud and a rogue he might be, should have so far forgotten the element of safety of reputation and the principle of self-preservation of person and personal liberty, as to have assailed in a public manner a doctrine, a dogma, and practice of which he was known to be the human originator; and to propose a wholesale charge against ALL who were guilty of the practice referred to, before a competent high court of the Church, that they might be brought to trial, and cut off from the Church, if they were found guilty of practices not in accordance with the law of the Church. The instruction to President Marks was that those who were so charged should be tried "by the laws of the Church." There is no mistaking this language. It is clear, definite, and to the purpose. If Joseph Smith was himself guilty of the practice, as it has been alleged he was, he would have disregarded the commonest rules of safety if he had done as he stated he would do, declaim against the doctrine and denounce the practice from the pulpit, proceed in the courts of the Church against those who were in such practice. If it be granted that he himself was guilty, such pulpit denunciation and such court pro-

cedure would have been foolish irrational, and a moral suicide.—Taken from The Saints' Herald, January 27, 1904.

ORGANIZATION MEETING

(Continued from page 57)

Moved by Bro. Archie Bell that we have a correspondence Secretary. His duties to be:

a. To answer letters of correspondence of members of Council.

b. To correspond for the Council of Seventy to other councils of the Church. Seconded. Carried.

Moved by Bro. Archie Bell that we have a recording Secretary. His duties to be: —

a. Keep a faithful record of names of all members of the Council of Seventy along with their ages and dates of setting apart to this office. Also date of permanent silence, and expulsion.

b. To keep a record of the minutes of all meetings of the Council.

c. To receive annual reports of missionary activities from all members of the Council and to make a summary of these reports to be handed to the Council of Twelve two weeks before the meeting of the General Conference.

d. To keep record of all spiritual business transacted by the Council, such as;

1. Court Actions.

2. Actions on documents submitted to the Council of Seventy by the Council of Twelve.

3. To call all meetings.

Seconded by Bro. James M. Case. Carried.

Moved by Bro. James M. Case, that we follow the example of the Council of Twelve apostles in choosing a chairman to preside over meetings of the Council of Seventy according to their ages beginning with the oldest in turn to the youngest.

Seconded by Bro. Archie Bell. Carried.

Moved by Bro. Archie Bell, that the following is the understanding of our duties as members of the Council of Seventy.

The Seventies are General Church officers belonging to the missionary arm of the church, and are to labor as evangelists under the direction of the missionary in charge, in the various fields in which they abide, or to which they are appointed by the General Church. Their work is purely missionary, and is not executive in the sense that they exercise supervisory oversight and watchcare of the churches; neither is it judicial in the sense that they should seek to deal with disorders in locals that may come under their notice, but should report same to the missionary in charge. By observing these provisions the Seventies may maintain an open and unbiased mind that shall enable them, when necessity requires, to act as qualified mem-

bers upon High Courts, according to the provisions of our Jurisprudence, paragraph 23.

Second by Bro. J. M. Case. Carried.

Moved by Bro. J. M. Case, that the correspondence, and the recording secretaries be elected annually.

Second by Bro. Archie Bell. Carried.

Bro. Rolland Sprague was nominated, and elected Correspondence Secretary.

Bro. J. M. Case was nominated, and elected Recording Secretary.

Moved by Bro. Archie Bell that we purchase a record book and that we authorize the recording secretary to make the selection as to what book he would deem fit for this work and to make the purchase, and we authorize him to contact the bishopric to obtain funds for this purpose.

Seconded by Vernon Burns. Carried.

Minutes approved by assembly.

Moved to adjourn. Carried.

Closing prayer, Brother James M. Case.

MAPLE CITY, LOCAL NEWS

Maple City, Mich.
March 22, 1950

Apostle L. A. Gould and Bishop Winegar spent several days at the Maple City Local from March 9th to 13th. All meetings held by them were well attended. Apostle Gould talked on the coming of Christ, while Bishop Winegar spoke about the future coming of the people from the far North, which were interesting subjects.

Their visit was enjoyed by us all. We are hoping they can come again.

The men of the local here, are getting out logs to be sawed into lumber for the church we plan to build here.

The women of the Maple City Local are planning to do some more sewing and hold more socials for the benefit of the church.

We are praying for the speedy recovery of Elder Surbrook and Elder L. E. Welch, as we hear they both have been very sick.

Sister Helen Knoth was sick last Sunday, March 19, and could not be present, and we are praying for her speedy recovery as she is not well.

Mr. James Moshier that gave the land for the church to be built on, is attending the meetings here, and is enjoying them very much.

Sandra Lee Whitten has been sick with the flu this past week, from March 16th to the 23rd. But is gradually getting better.

Yours in Christ's Service,

Ethel Whitten, Local Reporter

INDEPENDENCE NEWS

Today is a beautiful spring day, following a few cold, cloudy days, which left a little much needed rain. The early spring flowers are in bloom and the fruit trees are beginning to beautify the landscape with their masses of pink and white and the air is scented with delicate perfume, for all who pass by to enjoy.

The United Workers gave a spoon supper on March 17, in the dining hall, to raise funds to carry on their work and were well pleased with their efforts.

A son, Robert Orville, was born on March 17, to Brother and Sister Kenneth J. Smith. Bobbie arrived on his daddy's birthday, so from now on they can help each other celebrate their birthdays.

The all day meeting in March of the United Workers was spent in old clothes and with paint brushes in hand painting the walls and woodwork in the kitchen.

It was a busy time down at the church getting every thing in readiness for the opening of the conference and I'm sure that all who were able to attend enjoyed the improvements that were made.

I was very happy to see so many visitors here this year from far away. It has been a long time since we have had such a nice attendance, and I am sure all enjoyed to the full all meetings they attended; the quiet, peaceful feeling from the beginning of Conference to its close.

We had visitors here from: San Diego, Calif; Salt Lake City, Utah; Regina, Canada; Muskegon, Flint, Grand Rapids, Wyandotte, Cedar Springs, and Belding, Michigan; Sandpoint, Idaho; Bemidji and Minneapolis, Minn.; Grand Junction, Colo.; Chicago, Ill.; Omaha and Weeping Waters, Nebr.; Des Moines, Iowa; Ava, Hamilton and Cowgill, Mo.

Sacrament service was held during the morning on Easter Sunday. Brother Don Houshneckt, of Flint, Mich. and Brother Wm. Sheldon of Independence, Mo., were called to be Apostles of the Church of Christ and were ordained at a later service.

Four babies were blessed at this same service; La Retta Ann, a daughter of Sister Joy Summers and husband. This baby is a great grand daughter of Apostle James E. Yates; Nola Kay, little daughter of Sister Katherine Matthew and her husband, is a granddaughter of Apostle C. L. Wheaton and wife; Michael Dean, a son of Sister Meta Rupe and husband, who is a grandson of Apostle Wm. F. Anderson and wife; and Robert Orville, son of Brother and Sister Kenneth J. Smith and he is a grandson of both Apostle A. M. Smith and wife and Apostle B. C. Flint and wife. This is a beautiful service where the parents bring their little buds of promise to the ministry who ask for God's protection and love to be placed around them throughout all their journey through life.

During the Conference brethren John Sweem, B. Winger, Vernon Burns, J. Maynard Case and Rolland Sprague were called and at a later service were ordained to the office of Seventy.

Wm. Graham spent a short time here during Conference, going from here to his home in Idaho.

The sad news of the death of Apostle J. E. Bozarth came near the close of Conference. The funeral was held at Warensburg, Mo., his home, on Friday, April 14. The Apostles attended in a body, some acting as active pallbearers, the others as honorary pallbearers for their late brother. A goodly number of other members also attended the services. So another good man has gone to his well-earned reward, after many years spent in the Master's service.

One by one the call keeps coming that each must answer sometime, somewhere. Are you ready to answer? That is for each one of us to say for ourselves. No one else can get **me** ready, that is a task I **must do alone**.

Ora B. Derry

U. S. CHURCH LEADERS TO JOIN IN INTERNATIONAL H-BOMB TALKS

NEW YORK CITY . . . Four top-ranking American church leaders will participate in international discussions on the theological and moral questions involved in the projected development of the hydrogen bomb.

The deliberations will take place at the meeting of the 14-member Executive Committee of the World Council of Churches to be held at the Council's headquarters in Geneva, Switzerland, February 21-23.

Bishop G. Bromley Oxnam of the Methodist Church, New York area, one of the Presidents of the Council, is scheduled to depart from New York City for the Geneva meeting on February 19. Other members of the Executive Committee leaving on the 19th are Dr. Franklin Clark Fry, President of the National Lutheran Council and Mr. Charles P. Taft, Cincinnati lawyer and representative of the Protestant Episcopal Church.

Following H-Bomb deliberations at the Council's Executive Committee, it is expected—although not certain—that a statement or proposal may be issued. World Council officials here have pointed out that authoritative church assemblies in the past, however, have not been able to reach agreement on whether or not Christians should support wars fought with weapons of mass destruction, including atomic weapons. The First Assembly of the World Council of Churches, meeting at Amsterdam in 1948, declared that regardless of disagreements on Christian action in the event of active hostilities, "war as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ."

Discussions on the H-bomb by the key international and interdenominational church body were recently proposed by Dr. Geo. K. A. Bell, Bishop of Chichester, England, and chairman of the World Council's Central Committee. Long known for his opposition to the bombing of mass civilian populations, Dr. Bell was one of the few ranking British churchmen to protest the obliteration bombing of German cities during the last war.

Other matters scheduled for consideration by the Executive Committee include the World Council's work with refugees, particularly with the "Volksdeutsche" (12,000,000 ethnic Germans expelled from Eastern European countries under the Potsdam agreement and now

resident in Germany and Austria), and the place of the World Council in the East-West conflict.

First-hand reports of church life in South America, Australia, New Zealand and the Orient will be submitted to the Committee by World Council leaders who have recently made trips to those areas. All phases of World Council work will be reviewed at the gathering, and plans will be drawn up for the meeting of the 90-member Central Committee to be held in Toronto, Canada, in July, 1950.

Other Americans who will attend the meetings either as consultants or as staff members include Mr. Charles Parlin of New York City, representing the Methodist Church on the Finance Committee; Dr. O. Frederick Nolde, director of the Commission of the Churches on Interational Affairs, as well as an associate general secretary of the Council, who is already in Geneva attending meetings of the U. N.'s Trusteeship Council; and Rev. Robert S. Bilheimer, program secretary of the Council in North America.

Church leaders eligible to attend the meeting—although their attendance at present is not confirmed—include the following:

Presidents of the Council—

*Dr. John R. Mott of the U. S. A., Methodist, the Honorary President.

Rev. Marc Boegner of France, Reformed Church.

Dr. Geoffrey Fisher, Archbishop of Canterbury, England, Anglican.

*Dr. T. C. Chao of China, Anglican.

Archbishop Erling Eidem of Sweden, Lutheran.

Archbishop Germanos of England, Greek Orthodox.

Bishop G. Bromley Oxnam of the U. S. A., Methodist.

Executive Committee—

(Ex-officio)—Dr. G. K. A. Bell, Bishop of Chichester, England, Anglican, chairman of the Central Committee.

Dr. Franklin C. Fry of the U. S. A., Lutheran, vice-chairman of the Central Committee.

Bishop Eivind Berggray of Norway, Lutheran.

Dr. Leslie E. Cooke of England, Congregational.

*Prof. Georges Florovsky of the U. S. A., Russian Orthodox in Exile.

Dr. Alphons Koechlin of Switzerland, Reformed.

Dr. Martin Niemoeller of Germany, Evangelical.

Metropolitan Panteileman of Edhessa, Greece, Greek Orthodox.

Rev. Gordon A. Sisco of Canada, United Church.

Mrs. Leslie E. Swain of the U. S. A., Baptist.

Mr. Charles P. Taft of the U. S. A., Protestant Episcopal.

Principal Thomas M. Taylor of Scotland, Presbyterian.

Secretariat—

Dr. W. A. Visser 't Hooft of the Netherlands, Reformed, general secretary.

Associate General Secretaries—

*Dr. Henry Smith Leiper of the U. S. A., Congregational.

Rev. Robert S. Mackie of England, Presbyterian.

*Rt. Rev. Stephen C. Neill of England, Anglican.

Dr. O. Frederick Nolde of the U. S. A., Lutheran.

Rev. Oliver S. Tompkins of England, Anglican.

*Those starred, although eligible, will definitely not be attending the meeting of the Executive Committee.

SPIRITUAL HARMONIES

Nature presents all the harmonies of the Creator insofar as material things can mirror spiritual reality. This present life is aglow with the reflected radiance of the One who is the source of all light and truth and beauty.

Walking with God is more than a phrase in common use among people religiously inclined. It is an abiding reality. In fact, it is the supreme reality in the experience of human beings.

God is everywhere and God is revealing. The promise of the Scripture is: "In the hour that ye seek Me with a whole heart ye shall find me." The implication is obvious: the spirit of man may dwell in constant companionship with the infinite Lord of all life.

Everyday duties take on the colors of Heaven and the permanency of the celestial city whose builder and maker is God.

Nor does this rule out a sensitivity toward the tragedies of mortal sin and suffering. Quite the contrary is the case. Those who are most keenly aware of the presence of God are companions with Him in His suffering and concern for those who have lost their way and who wander in the dark Sheol of grief and despair. Only those whose hearts are thus in tune with the Infinite can hear the "still sad, music of humanity."—Illinois State Journal-Register, June 5, 1949.

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